THE

HERALD OF TRUTH.

And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

VOL. I. JUNE 9, 1825. No. 5.

On the importance of Education.

[CONCLUDED FROM PAGE 94.]

It is not in the power of many parents to educate their children at home, although they may judge that method preferable to a school. In the choice of a school, parents cannot be too circumspect, as the improvement of the pupil will depend much on the character of the master, and the principles on which his system of instruction is founded.

If boys are not educated in writing, arithmetic, grammar, and geography, they will not be competent to engage in the duties of a life of business; but it may perhaps be a matter of doubt to some parents, how far it is expedient, that they who are not destined for the learned professions should study the dead languages: this must of course depend, in a great degree, upon the portion of time and expence which can be spared in the youth's education; but that advantages arise from the study of those languages, I think, is obvious. It is desirable that the Latin language should be understood, because it is the original language of the writings of the enlightened Swedenborg; though this is not of so much importance, the whole of the writings being now translated into English. The knowledge of the original languages of the Old and New Testament is valuable to those whose circumstances leave them leisure to make use of it: but the existing translation is, I conceive, sufficient for all the ordinary purposes of revelation. It may be thought by some, that it is useless to commence the study of these languages, if it is not intended that a complete proficiency should be attained ; but a partial study of them is useful, as it in some degree acquaints us with the derivation, and consequently with the true and full meaning, of the expressions of our own language, and thus greatly assists the communication of our thoughts.— Further, the translation of a language is, in some measure, an exercise in composition, without the labour of finding ideas; it is, therefore, a suitable introduction to composition, which, considering man as an intelligent being, is perhaps the most important part of a good education, though seldom attempted at ordinary schools, either owing to the

negligence or incapacity of the master, or to the remuneration which he receives not being adequate to the time which he would be required to afford. The exercise of themes teaches the pupil to think for himself, by which his rational faculty is formed; it obliges him to collect ideas, to arrange them in his mind, and to clothe them in suitable expressions, so disposed as to convey his meaning in the most clear and forcible manner. In this exercise the pupil greatly needs the guidance of the matured judgment of the teacher to guard him from error, and to lead him to truth. Does it not then appear eminently desirable, that the scholar should have for his guide and instructor a man whose understanding has been enlightened by the purest and most luminous system of truth that the world has ever enjoyed? Would not a master of other principles be liable to inseminate errors respecting theology and morality, by being unacquainted with the heavenly doctrine of the New Jerusalem concerning the Lord, and concerning goodness and truth from Him? when, nevertheless, true wisdom is alone founded on these doctrines of Heavenly truth.

In addition to the injury which the pupil's understanding might receive from wrong treatment, might not his disposition be affected by his instructor's ignorance of the principles contained in the passages in the Arcana Cœlestia to which I have referred? For although the master's good sense and humanity might lead him to adopt such methods as are calculated to cherish the good of infancy, both by his own counsel and behaviour, and by repressing those emulations and jealousies which often prevail among boys at school, yet it is evident, that a great advantage must result from a knowledge of the truths I have referred to.

That the master should be a man of piety, is desirable; but as it generally happens that piety is attended with a zeal for some particular tenets, and a consequent reprobation of such as are adverse, (more particularly with solfidians,) may I not, without incurring a charge of illiberality, venture to surmise, that it *might* be attempted to diminish the pupil's respect for the religion of his parents, by erroneous or contemptuous hints or remarks? or the child might, by the *force of habit*, form some attachment to erroneous doctrines; or if he did not, he must feel himself uncomfortably situated, and isolated from the rest of the boys, who might taunt and deride him on account of his faith, and that, perhaps, with the connivance of the master. Nor is the case bettered, if the master be *careless* about religion; for if *early* religious impressions are serviceable, those impressions must be made during the time of education. Who then can with *full confidence* be entrusted with the education of the rising generation in the church, but an enlightened and pious recipient of the heavenly doctrines of the New Jerusalem? In respect to the child's comfort, it may be presumed, that such a master would be more likely to act in a kind and benevolent manner, certainly, if the doctrines he acknowledges have a due effect on his heart and life.

Before I conclude, allow me to say a few words on female education. In order to judge what sort of education is suitable for females, we should remember the duties and relations of women, as wives and mothers. As wives, they are the rational companions and advisers of their husbands, as well as the tender solace of their retired hours; and as mothers, to them chiefly belongs the duty of cultivating the good of infancy, and of forming the first conceptions of right and wrong, truth and falsehood, in the minds of their children. But how often does it happen, that in the education of females these duties and relations are forgotten, and the attention almost entirely devoted to their persons, carriage, and manners, and the external accomplishments of their sex, which, though they may add to domestic felicity, ought to be reckoned only of minor importance.

We are now aware of the true nature of marriage, and the relation of the *minds* of the sexes to each other; we know that man was created to be a form of intelligence, and woman to be the love of that intelligence; a *solid* education is, therefore, as necessary to qualify a woman to *perceive* the beauty of her husband's intelligence, (without which she cannot love it,) as it is to communicate that intelligence to the husband.

W. M.

Extract,

FROM THE BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH, BY EMANUEL SWEDENBORG.

50. *That the doctrine of the present Church is interwoven with many paradoxes, which are to be embraced by faith; and that therefore its tenets gain admission into the memory only, and not into any part of the understanding above the memory, but merely into confirmations below it.*

A Brief Analysis.

54. The rulers of the Church insist, that the understanding is to be kept under obedience to faith, nay that faith, properly speaking, is a faith in what is unknown, which is blind, and only a faith of the night; this is their first paradox; for faith is of truth, and truth is of faith; and truth before it can become an object of faith, must be seen in its own light, and understood; otherwise what is false may be believed as true. The paradoxes flowing from such a faith are many; as, that God the Father begat a Son from eternity, and that the Holy Spirit proceeds from both, and that each of these three is a person by himself and a God: That the Lord both as to his soul and body was from the mother: that the above three persons, consequently three Gods, created the Universe; and that one of them descended, and assumed human nature to reconcile the Father, and thus to save mankind; and that they who by grace obtain faith, and believe these paradoxes, are saved by the imputation, application, and translation of his righteousness to them.

selves; and that man, at his first reception of that faith, is like a statue, a stock, or a stone, and that faith cometh by the mere hearing of the word: that faith alone without the works of the law, or intirely independent of charity, is saving; and that it produces the remission of sins without any previous repentance; and that, merely by virtue of such remission of sins, the impenitent are justified, regenerated, and sanctified; and that afterwards charity, good works, and repentance, spontaneously follow; besides many other paradoxes of a like nature, all which, like offspring from an illegitimate bed, have issued from the doctrine founded on the idea of three Gods.

55. What wise man does not see, that such paradoxes enter only into the memory, and not into the understanding above the memory, although they may be confirmed by reasonings from appearances and fallacies below it; for the human understanding is capable of seeing by two kinds of light, one of which is from Heaven, and the other from the world; the light from Heaven, which is spiritual, flows into the human mind above the memory, but the light from the world, which is natural, below it. That man, from this latter light, can confirm whatever he pleases, and falses equally as well as truths, and that after confirmation he sees falses altogether as truths, had been shewn in a memorable relation inserted in a work lately published concerning *conjugal love*, N. 233.

56. To what has been said shall be added the following Arcanum from Heaven: all those paradoxes, according to their confirmations, cleave to the minds of men, being bound together as into one bundle, or wound up together as into one ball, and enter at the same time into every individual proposition that is stated from the doctrine of the church; so that when either faith, charity, or repentance, and still more when imputation or justification is mentioned, they all enter and are included in each particular. Man himself indeed does not perceive any such accumulation, or bundling together of such paradoxes in every individual proposition from the doctrine of the church, or on every mention of the above expressions; but the angels that are with man perceive it, and call it *malua*, that is confusion and darkness.

57. I am well aware, that very many at this day, tinctured with the paradoxes of this faith, will be ready to say, how can theological truths be perceived by the understanding? are they not spiritual, and above its comprehension? explain therefore, if thou canst, the mystery of redemption and justification, that reason may view it, and acquiesce therein. This mystery then shall be opened in the following manner. who does not know that God is one, and that besides him there is no other, and that God is essential love and essential wisdom, or that he is essential good and essential truth; and that the self-same God, as to divine truth, which is the word, descended and assumed humanity to remove the hells, and consequently damnation from man, which he effected by combats with, and victories over the devil, that is, over all the hells, which at that time infested and spiritually destroyed every man coming into the world; and that afterwards he glorified his humanity, by uniting in it divine truth with divine good,

and thus returned to the Father from whence he came forth? When these things are perceived, then the following passage in John may be understood, "*The word was with God, and God was the word, and the word became flesh.*" Chap. i. 1, 14. And also the following in the same Evangelist, "*I went forth from the Father, and came into the world; again I leave the world, and go to the Father,*" Chap. xvi. 28. Hence also it is evident, that unless the Lord had come into the world, no peron could have been saved, and that they are saved who believe in him, and lead a good life. This view of faith presents itself as clear as the day to those who are enlightened by the word, and is the frontispiece of the faith of the New Church: see the FAITH OF THE NEW CHURCH IN ITS UNIVERSAL AND IN ITS PARTICULAR FORM, below, at N. 116, 117.

58. *That the Tenets of the present Church cannot be learnt and retained without great difficulty, nor can they be preached or taught without using great care and caution to conceal their nakedness, because sound reason neither discerns nor perceives them.*

A BRIEF ANALYSIS.

59. That the understanding is to be kept under obedience to faith, is a kind of motto suited to the tenets of the present Church, to denote that their interiors are misteries, or arcana, of too transcendent a nature to enter into the upper region of the understanding, and be there perceived, see above, N. 54. Those ministers of the Church, who affect to excel in wisdom, and wish to be looked upon as oracles in spiritual things, are remarkable for imbibing, and swallowing down in the schools, whatever is beyond the comprehension of the vulgar, which they do with avidity, but nevertheless with difficulty; and because some of them are accounted wise, and they who have distinguished and enriched themselves from such hidden stores, are honoured with doctors hats and episcopal robes, they revolve in their thoughts, and teach from their pulpits scarce any thing else but misteries concerning justification by faith alone, and good works as her humble attendants; and from what they have learned concerning both faith and good works, they in a wonderful manner sometimes separate and sometimes conjoin them; comparatively as if they held faith by itself in one hand, and the works of charity in the other, and at one time extend their arms and so separate them, and at another time bring their hands together and so conjoin them. But examples will illustrate; they teach, that good works are not necessary to salvation, because if done by man they are meritorious; at the same time they also teach, that good works necessarily follow faith, and that both together make one in the article of salvation. They teach, that faith without good works, as being alive, justifies; and at the same time, that faith without good works, as being dead, does not justify. They teach, that faith is neither preserved nor retained by good works; and at the same time, that good works proceed from faith, as fruit from a tree, light from the sun, and heat from fire. They teach that good works being adjoined make faith perfect; and at the same time that

being conjoined as in a marriage, or in one form, they deprive faith of its saving essence. They teach, that a christian is not under the law; and at the same time, that he must be in daily exercises of the law. They teach, that if good works are intermixed in the business of salvation by faith as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful; but if not intermixed, that they are profitable. They teach that God crowns his own gifts, which are good works, with rewards even of a spiritual nature, but not with salvation and eternal life, because faith without works, they say, is entitled to the crown of eternal life. They teach, that faith alone is like a queen, who walks in a stately manner with good works as her train of attendants behind her; but if these join themselves to her in front, and embrace her, she is cast from her throne and called an adulteress. But particularly, when they treat of faith and good works at the same time, they view merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses, one for the laity, and the other for the clergy, for the laity that its nakedness may not appear, and for the clergy that it may. Consider now, whether a person hearing such things can draw from them any doctrine leading to salvation, or whether he will not rather, from the apparent contradictions therein, become blind. and afterwards grope for the objects of salvation, like a person walking in the dark: who in this case can tell from the evidence of works, whether he hath any faith or not; and whether it is better to do good works, considering the danger of merit, or to omit them for fear of the loss of faith? But do you, my friend, separate and snatch yourself away from such things, and shun evils as sins, and do good, and believe in the Lord, and saving justification will be given unto you.

60. *That the doctrine of the faith of the present Church ascribes to God human properties: as, that he beheld man in wrath, that he was disposed to be reconciled, that he is reconciled through the love he bore towards the son, and by his intercession; and that by beholding his son's sufferings he was inclined to accept an atonement, and thus to become merciful; and that he imputes the righteousness of his son to an unrighteous man who seeks it from faith alone; and that thus from an enemy he is made a friend, and from a child of wrath a child of grace.*

A Brief Analysis,

61. Who doth not know, that God is essential mercy and clemency, inasmuch as he is essential love and essential goodness, and that these properties are his esse or essence? And who does not hereby see, that it is a contradiction to assert, that mercy itself, or goodness itself, can look down upon man in wrath, become his enemy, turn itself away from him, and determine on his damnation, and still continue to be the same divine esse or God? Such things can scarcely be attributed to a good man, but to a wicked man, nor to an angel of Heaven, but to an angel of Hell; wherefore it is abominable to ascribe them to God. That they have been ascribed to Him, appears evident from the decla-

rations of many fathers, councils, and churches, from the first ages to the present day; and also from inferences which have necessarily followed from primitives into their derivatives, or from causes into their effects, as from a head into the members; such as, that he was disposed to be reconciled, that he is reconciled through the love he bears towards the son, and by his intercession and mediation, that by beholding the extreme suffering of his son he was willing to become propitious, and so was reduced, and as it were constrained to shew mercy, and thus from an enemy to be made a friend, and to adopt those who were the children of wrath, as the children of grace. That to impute the righteousness and merits of his son to an unrighteous man imploring it by Faith alone, is also a mere human invention, will be seen in the last analysis of this treatise.

62. They who have perceived that mere human properties are unworthy of God, and yet attributed to Him, in order to defend the system of justification once conceived, and to varnish over its outside, have said, that anger, revenge, damnation and the like, are predicated of his justice, and are therefore mentioned in many parts of the word, and as it were appropriated to God. But by the wrath of God in the word is signified evil in man, which being contrary to God, is called the wrath of God; not that God is ever angry with man, but that man from the evil that is in him is angry with God, and because evil carries with it its own punishment, as good does its own reward, therefore while evil punishes the evil-doer, it appears to him as though he was punished by God: the case in this respect is the same as with a criminal, who attributes his punishment to the law, or like a person who blames the fire for burning him when he puts his hand into it, or a drawn sword for wounding him, when he rushes upon the point of it, while his adversary is standing upon his own defence: such is the nature of the justice of God. But of this more may be seen in the APOCALYPSE REVEALED, where it treats of justice and judgment in God and from God, N. 668. That wrath is ascribed to him may be seen, N. 635; as likewise revenge, N. 658; but this is only in the literal sense, which is written by appearances and correspondencies, and not in the spiritual sense, wherein truth is in its own light. This I can affirm, that whenever the angels hear any one say, that God in wrath determined on the damnation of the human race, and like an enemy, was reconciled by his son, as by another God begotten from himself, they are affected in a manner similar to those, who from an uneasiness in their bowels and stomachs are excited to vomiting; on which occasions they say, what greater mark of insanity can there be, than to affirm such things of God?

63. The reason why they have ascribed human properties to God, is because all spiritual perception and illustration is from the Lord alone; for the Lord is the word, or divine truth, and "*is the true light which enlighteneth every man*, JOHN i. 1," 9: He also says, *I am come a light into the world, that whosoever believeth in me may not abide in darkness*," JOHN xii. 46. And this light and perception, thence derived,

enters by influx into such only as acknowledge him for the God of Heaven and earth, and approach Him alone, and such as entertain an idea of three Gods, which has been the case from the time the christian church began to be established: this idea of three Gods, being a merely natural idea is receptive of no other light than natural light, and cannot be opened to admit and receive spiritual light; hence it is, they have seen no other properties in God, than such as are natural. Furthermore, had they seen how incongruous these human properties are to the divine essence, and had they removed them from the article of justification, they must then have entirely departed from their religion, which from the beginning was founded on the worship of three Gods, and thus before the time appointed for the New Church, when the fulness and restoration thereof is to take place.

FOR THE HERALD OF TRUTH.

It seems to be the opinion of some, that the New Church do not hold to the atonement. We do not indeed hold to it as those do who believe there are three persons in the Godhead. Neither do all the trinitarians hold to it alike. That we are not, in any sense, the sincere and firm advocates of this doctrine, is at least a mistaken idea. Look at the New Church Hymns. You may there see the following stanza, and many more of the kind.

"Exalt the Lamb of God,
Jehovah is his name,
Redemption by his blood
Through all the lands proclaim."

These hymns are sung by the New Church, in their worship of the Lord the Lamb. If the receivers of the doctrines of the New Jerusalem have any favorite passages in the word, they are such as these; "*unto him that hath loved us, and washed us from our sins in his own blood.*" REV. i. 5. "*Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*" Yet it appears to be believed by some, that we utterly discard every idea of redemption by the Saviour's blood. Mr. H. affirms in a letter to a reader of our heavenly doctrines, that Mr. R. says, "the word atonement is not in the Bible." To guard his reader against heresy, Mr. H. refers him to ROMANS, v. 11; and then says to him, "besides, you will find it in the Old Testament forty-five times. Now, says he, what shall we make of this? Here are more than one hundred passages which speak as plain as words can speak all that we understand by atonement, but it is set aside by absolutely nothing." Though Mr. H. is a clergyman for whom I have a sincere affection, yet I must be permitted to express my surprise, that his idea as to the number of passages in support of the atonement should be so limited. "More than a hundred passages" he says, just as if this were about the extent. I believe as a New Churchman, that with the true idea of this subject,

according to the internal or spiritual sense of the word, more than a hundred such passages can be found to his one. Indeed we can no where open amiss, as the original meaning of the word atonement will shew. It was formerly printed according to its real signification, "*at-one-ment*," as may still be seen in some very old books. With the introduction of its present customary pronunciation and method of spelling without the hyphen, its sense was lost. Originally its meaning was reconciliation; now, in the Old Church, it is expiatory, equivalent or vicarious sacrifice. The two ideas being totally distinct and different from each other, when the latter was received and acknowledged in the Church, the former was abandoned and discarded. Now it is the former, the *at-one-ment*, that the New Church embrace and acknowledge as truth. It may be pertinent to enquire how this *at-one-ment*, in the work of redemption, is brought about. The answer is, by the Saviour's blood, according to the declaration, "*He hath washed us from our sins in his own blood.*" To be washed from our sins is to be regenerated. To be regenerated is to be brought into a state of *at-one-ment* with the Lord and with our neighbor. But are we washed from our sins, by the literal, material blood of the Saviour? No one will say, or pretend this. Our regeneration is thus effected by that which is spiritually signified by his blood; it is by divine truth itself, or which is the same thing, the Holy Spirit, and "*the Lord is that spirit*," ii. Cor. iii. 17. He is divine truth itself, "*the word of God which liveth and abideth for ever*," and which alone is *able* to regenerate or bring us into a state of at-one-ment. That we have the right sense of the word atonement is evident from the passage referred to by Mr. H. in Rom. v. 2, if we compare it with ii. Cor. v, 18, and ii. Cor. v, 19. In each of these passages the word used by the Apostle in the Greek is the same. But in the two last it is translated reconciliation. In the first it might therefore have been translated reconciliation, which is the same in sense as at-one-ment, as the word was formerly understood. Now this at-one-ment or reconciliation is effected in the minds and lives of those, and of those only, who *receive* the atonement by Jesus Christ; it is wrought in free recipients, not by any speculative, abstract doctrine or creed, but by divine truth itself, or the word, which is God, and which, as before remarked, is signified by his blood. Such is our view of the atonement, and we hold it *firmly*. We do not say, "it is not in the Bible." We say without hesitation, and without regret, that the Bible is *full* of it. Wherever we find a particle of divine truth, there we find what is spiritually the blood of the lamb that was slain, by the efficacy of which the at-one-ment is effected in all who become reconciled to God. We find it in every chapter and in every verse of the internal sense, the "spirit and Life," which run through the whole in a regular series, and constitute its proper divinity, which is the word that is God. The whole of it is "*the word of reconciliation*" or at-one-ment. It is *all* the word of reconciliation, even in every particular where the word atonement is not used. As many as there are chapters, as many as there are verses, as many as there are clauses and iotas

and tittles, so many are the portions of the sacred Scriptures which relate to the atonement, as *we* understand it. Let no one say then, that the New Church denies the atonement, and that even the word is not in the Bible. W

FOR THE HERALD OF TRUTH.

DEAR SIR,

In the Herald of Truth, Vol. 1st, No. 2d, page 34, in a charge delivered to the Rev. Samuel H. Wills of Virginia, at the ordination of said Wills, I find the following remarks, "to you is now intrusted the highly responsible and sacred office of conducting public worship, of celebrating the Lord's supper, &c." I have quoted no more of the passage as the subject of the Lord's supper is the object of these remarks. Now Sir, let me enquire whether the ordinance of the supper should remain in the New Church? The above query has arisen in my mind from the following considerations. We read i. Cor. xi. 26 "*for as oft as ye eat this bread and drink this cup ye do shew the Lord's death till he come.*" Now if the second advent of the Lord hath arrived, or in other words, if the *word* which was made flesh and dwelt with men, hath been in a remarkable manner, made manifest insomuch that the church are feeding in reality on the spirit of the word and relishing all the truths of the same, should she still hold the shadow while she so conspicuously enjoys the substance.

I would truly with all my powers enquire after truth, and have not written this letter with any other view than to receive through the medium of the Herald some light on the subject. You may possibly be surprised at receiving this address from an entire stranger, but my only apology is, a desire to receive instruction or to be useful to others.

I am Sir, your's Respectfully,

EPHRAIM WOOD.

Ellisburgh, Jefferson County, New York, May 1st, 1825.

TO THE EDITOR OF THE HERALD OF TRUTH.

SIR—

I have now before me a work of Emanuel Swedenborg's, entitled "the doctrines of the New Jerusalem concerning the Lord," which I have carefully read, and examined the numerous quotations from the scriptures; I therefore feel myself obligated as an investigator of the truth, to state that he has not produced one prophetical text from the *word*, viz: the Old Testament, to prove that *Jehovah of Hosts*, was to be conceived of the Holy Spirit, born of a virgin, *made manifest in the flesh;* that JEHOVAH *was to be crucified, was to die, to be buried, to rise again on the third day*, and to *ascend to Heaven in a cloud, in the sight*

of his disciples: the only text that looked any way plausible, was stated, page 77, to be from the Psalm x. 18, 19, 20, on refering to the text found it to be the 17, 18, 19 verses, and them only given in part, to suit the purpose of the writer, "*let thy hand be upon the man of thy right hand; upon the son of Man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O LORD GOD of hosts, cause thy face to shine and we shall be saved.* From the whole of the Psalm, from beginning to end. it appears the Psalmist is praying for the whole house of Israel, and designates them as the *son of man*, which appears quite apparent, by naming them in the plural *we* and *us;* this is frequently the case throughout the scriptures. The writer has been very careful to select from the word every text where the *son of man* is introduced which he could spiritualize to suit his purpose; but he has forgotten to quote the following from the 146th Psalm, 3, 4, 5, verses; "*Place not your trust in princes: nor in the SON OF MAN, for he has no salvation in him. His breath shall go forth, he shall return to his earth; in that very day his thoughts shall perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.*" (Literal translation.) With so plain a text staring them in the face, the followers of Swedenborg, yet place all their trust for salvation in him whom they call THE SON OF MAN; whose breath has gone out from him; who has returned to the earth from whence he was compounded; and who in that day lost the power of thought: in him do they trust; him do they deify, naming him *Jehovah, to him do they pray to save them*, in whom the Psalmist (in as plain language as was possible to speak) says is no salvation. The English Bible has placed the disjunctive *nor* between princes and the son of man; showing that the son of man, does not mean princes; that it shall not be said that by the son of man, in whom is no salvation, the Psalmist meant to explain the former part, "place not thy trust in princes;" for in that case, no conjunction would have been necessary; neither can it be so explained: for בנדיבים *Bendevem*, "In Princes" is plural, and the remainder of the verse, בבן אדם שאין לו *Byben adem sheien lo.* "In the son of man; for he has no salvation in him," is entirely in the singular; consequently, there is no agreement between them, and must be separately constructed; for, had the psalmist intended that the prince was the son of man intended, after putting princes, he would have said, בבני אדם *Bybni adam*, "in the sons of men;" and instead of saying שאין לו *Sheien lo*, "for there is not to him," he would have said להם *Lachem*, "to them:" as such the bible translators have correctly placed the disjunctive, and then the text stands, "*place not thy trust in THE SON OF MAN, for in him there is no SALVATION.*"

Thus, then, we have here a plain, a literal warning, not to place our trust in this SON OF MAN; but to trust in the God of Jacob; to depend on THE LORD; consequently, they must be different beings, and their worship are in opposition. The praise and blessing is pronounced on

him who depends and places his hope in God; while on the other hand, we are particularly warned not to place any trust on the son of man; and the psalmist gives his reason: "Because there is no salvation in him;" trusting in him then would be vain confidence. That the psalmist could only intend by the son of man, Jesus of Nazareth, is apparent from the following considerations.

1st. Jesus is made to call himself by this name, and so do his apostles and worshippers.

2ndly. Of all those who were at all called by that name, he only challenges the worship of mankind; he only is proposed as having salvation; therefore he only stands in opposition to the worship of the God of Jacob; THE LORD, "who keepeth truth forever;" and therefore will not change the law of truth, as is taught by those who put their trust in the son of man: besides, as his breath is gone from him, he has returned to his natural earth; he is no more capable of thought. How then can he help? How then can he save? As a dead man, he has not even thought. How can we deny the law of Moses? the true law, when it was given us, to be obeyed, to be observed, by him "who keepeth truth forever." Let those who will, worship *the son of man*, we will worship THE LORD OUR GOD.

AN ISRAELITE.

FOR THE HERALD OF TRUTH.

On the Existence of a God.

The evidence of this important truth, is copious and lucid. It is announced by every visible object in the universe. The peculiar structure of every animal, the order and regularity of the seasons, the harmonious connexion and regular operation of the heavenly bodies, demonstrate the existence of an infinitely wise and powerful Creator. Reader, dost thou doubt this most plain of all moral facts? Cast thy eyes towards the heavens; who formed and stationed those innumerable worlds which sparkle with light and glory? Who fixed their distances, and gave them their regular motions, so that for unnumbered ages they have performed their various revolutions without the least jar or variation? Contemplate thyself. Who endowed inanimate matter with life and motion, and thus made thee a living creature? Who endowed thee with the power of thought and sensation, and distinguished thee above all animal beings? This certainly must be the work of original, uncreated intelligence. There must have been an eternal source of wisdom to produce all these effects. God must be infinite; and his glorious attributes are, infinite goodness, wisdom, power, holiness, justice, mercy, and truth. Is he infinitely *good?* If he is, he certainly *designed* finally to fix us in a state of permanent *happiness.* Is he infinitely *wise?* If he is, he has certainly laid his *plan* so as to prevent the possibility of being *frustrated.* Is he infinitely

powerful? If he is, (and nothing can be more evident) no union or combination of power can possibly prevent the fulfilment of his *purpose.* What is the *purpose* of God? Inspiration shall answer.—"Wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the *mystery of his will*, according to his good pleasure, which he hath *purposed in himself:* that, in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, *even in him.*" Eph. i. 8, 9, 10. G.

TO THE EDITOR OF THE HERALD OF TRUTH.

SIR—Be good enough to give us the New Church views of Math. ii. 16, compared with Rev. xii. 4, as you have asserted in your first number of the Herald, that the first Christian church so called, has closed, and a new one commenced: for if this be the case I do think an illustration of these two verses will afford instruction and satisfaction to many of your readers, as there appears to be a striking resemblance, between Herod and the dragon, for they both were desirous of destroying the young child.

AN ENQUIRER AFTER TRUTH.

THE THEOLOGICAL WORKS OF E. SWEDENBORG RECOMMENDED,

IN A LETTER TO A FRIEND.

My Dear Friend,

The more I enter into the divine life, the more I see its value and importance, and that there is nothing worth living for, if we exclude this; and yet, how long is it before most of us see into the real spirit, beauty, and excellency of it. A thousand things contribute to this, and yet many get over them all. Indeed they are all surmountable, if we will but believe and take pains; but the misfortune is, we are apt to run upon the rocks here, and so get shattered and broken. In steering the christian course, we run foul either on Scylla or Charybdis; by which I would mean, we either lay too much stress on the doctrine of *free-grace*, or *free-will.* This has been the bone of contention a long time in the churches, and has helped to lay them waste.

By these two contending parties, man has been made either a piece of clock-work, or a self-moving, self-sufficient justiciary—a mere passive instrument, or a high minded independent in the business of his salvation: whereas the true state of the case seems to be, that God, of his free grace and goodness, has made man a rational, moral, and free agent, capable of acting spiritually and voluntarily, by the influence and continual aids of his spirit; and yet so dependently, as to have all pride and boasting hid from his eyes, and merit cut up by the roots. He

is so formed and framed, and put into such a capacity as to act, *as it were, of and from himself*, and yet, from the revelation that is made by the written word, clearly and evidently to see, that it is *of and from the Lord*. This reconciles scripture on these points of doctrine; in giving God all the glory of man's salvation, and rendering *him* incapable of being finally saved, and glorified in heaven, if he does not freely *consent, co-operate*, and "work out his salvation with fear and trembling."

Many pens have moved excellently on this subject: but the writer, that has more peculiarly excelled here is Baron Swedenborg. If you have not met with his works, I wish you would enquire them out: Judicious and inquisitive people of every name, are looking into them, and make their report according to the states of mind they are in when they read them, and their capacity of receiving them. There is an *importance* in them, which does not appear at first view, like *the Word* they so beautifully open, and are grounded upon; for they are not a revelation of truths and doctrines independent of *the written word*, as some have falsely imagined. They require *attention* and *inclination;* and was I to fix a Latin motto to them, it should be

LEGE, PER-LEGE, RE-LEGE.

They tend to promote purity and holiness, both of heart and life, without the austerity of the precisian, or the laxity of the libertine. They exalt the person of the Lord Jesus as high as he can be exalted, and lay the crown of all the good that is in, or done by, the creature, at his feet. Besides the clear and bright discoveries they make of the *great* and *leading truths* of the gospel, they are *supplemental* in many other things of less moment and consideration. The seal of heaven's court is evidently upon them, and they carry an internal evidence of their truth and divinity. Let there be but a single eye, a simple heart, and a life of love and obedience, in those who attend to these writings, and they cannot fail, I think, of commending themselves, when faithfully and honestly looked into. They must, indeed, appear sharp and severe in many places, to those who were *in the evil of life*, and *in false doctrine*, or under any *undue bias or worldly influence;* but otherwise they have a *liberality* in them beyond any other writings of the kind. They are confined to no party, but calculated for the improvement of all; making every allowance for the ignorance of innocence, and all that can be reasonably desired and wished for, even by the thoughtless themselves. They neither breathe nor encourage a *sectarian* spirit; and yet, such is the disposition of some, that they must and do find fault, though they have neither fairly read nor understood them. It is easy to account for this, but it would appear, perhaps, too severe to declare it; suffice it only to say, that such read and judge of them from their own proprium or self-hood, not in that light, and from that illumination, under which they were written: they speak from *themselves*, not from the *Lord* about them; and seeing them through false mediums, form a judgment accordingly. But some, even candid and well-dispo-

sed, cannot see their *importance* yet, or their *distinguishing excellence*. These I must leave; their time, perhaps is coming; or, if not in this life, yet when it will be of much greater advantage to them.

It must not be concealed, that there are some things in these writings that *startle* and *surprize* the reader, nay, even make him *smile*:—let these pass for the present without ridicule and reproach, as you do some things in the Levitical law, and the visions of Ezekiel, and other prophets. When other things are understood and digested, you will be better reconciled to these, and disposed to give more credit to them. The *doctrines*, rather than the *memorable relations*, are the first things to be attended to; if these are received in the love and power of them, the others will not appear so strange. For my own part, I see sufficient ground in prophecy for my belief respecting these writings. The prophet Daniel, and John the divine, both prophetically speak of a new state of the Christian church under different expressions: and these are opened and rationally enlarged upon by this writer, as it respects the *internal* state of it. It makes no great *external* appearance as yet; but in due season, it will become the crown of all churches—"a kingdom which shall not be destroyed—an everlasting dominion which shall not pass away."

It is no wonder then, if this should be the case, that there should be such clamours against this honorable Swede, who appears to have been the first *writing* witness in opening the full sense of prophecy on this subject. We know whose spiritual kingdom he has shaken by his writings, and with what outcry the king thereof lets any of his subjects depart from him, either in *doctrine* or *life*. At our Lord's first advent, we are told that Herod, when he heard of it, was troubled, and all Jerusalem with him. Is it to be thought, then, now the same glorious person comes a second time, in the power and spirit of his truth, to erect a more spiritual kingdom, the New Jerusalem, that he or his witnesses will meet with nothing of this kind? From the state of things, and the nature of the kingdom, they may not have to encounter with much *outward* and *violent* opposition, nor undergo *persecutions* that former churches have experienced; but they may expect *slights* and *neglects*, *scoffs* and *reproaches*, *scorn* and *contempt;* and as sure as individuals embrace and enter into the *heart* and *spirit* of this dispensation, they will find infestations and spiritual temptations; and such struggles, conflicts, and fears within, if not fightings without, as will call for much faith and courage, and the exercise of all the patience and other graces we can be masters of. For genuine good and truth, when they enter, loosen those evils and falses which before had possession, and this causes the uproar and disturbance. But nothing of this must dishearten us, or any way weaken us in our diligent search into the nature, spirit, and tendency of these writings; nor must we lose the benefit of them through *prejudice*. When the Lord of life and glory would have honoured the inhabitants of Samaria with his presence, and given them the first tokens of his regard, they refused, and would

not receive him, because his face was as though he would go up to Jerusalem: we must beware of this *narrow*, *selfish* spirit; the writings are of too noble a nature to enter into such minds. Let us ever lie open to conviction; it is no fault at all, but a good disposition of mind, to be *docile* and *teachable:* this is very different from *fickleness* and *unstedfastness.* There are some, indeed, who are ever learning, without ever coming to a knowledge of the truth; but these are in evil, and under some vicious influence. Others, again, are so weak in capacity, as to be like children, tossed to and fro with every wind of doctrine, without any fixed principles of life. And others like the Athenians, spend their time in nothing else but either to tell, or to hear some new thing.———But without becoming one of this triumvirate, or joining issue with either of these sort of spirits, "cry after wisdom," as the wise man exhorts, " and lift up thy voice for understanding: seek for her as for silver, and search for her as for hid treasure;" in this way she is to be found. The *fickleness* of the Israelites did not consist in their going from mount to mount, till they arrived at Canaan; but in wanting to go back again from whence they came, after they had reached a superior station. The Lord enlightens his church, and of consequence, individuals that compose it, as they can bear; if then, some, after all the light that hath shined, are not fully satisfied, but as it shines more and more unto the perfect day, are willing to embrace and fall in with it, and shew it is *good*, as well as *truth*, they mean; it is not a fair charge to accuse them of *fickleness*, as the most advanced are bid to prove all things, so they do but hold fast that which is good. Such are very improperly said to *change their religion*, though they alter in *sentiment* and *doctrine*, as evidence appears to them. *Religion is life*—a principle of life and love in the soul; *sentiments*, *opinions*, and *doctrines*, are *light only*; both seem needful to form the complete man of God; but *obscure* and *blended truth* is consistent with a man's safety, if there be but good in him from God. Had I *stayed* in the *letter* of the word, or supposed all *apparent* truth was *real* and *genuine* truth, I had not seen or believed what I do to this day, and so had missed of what I now enjoy, and am made happy by. But I have done, wishing you also may increase with all the increase of God! and remain,

Your's, &c.

PHILANTHROPOS.

Note.—The editor does not know by whom the above letter was written, but as the sentiments therein contained are excellent, he recommends them to the attention of the reader.